

# MILLENNIAL

The Monthly Magazine on MORMONISM

# STAR



# Poetry . . .

## GET SOMEBODY ELSE

The Lord had a job for me,  
But I had so much to do;  
I said, "You get somebody else  
Or wait 'till I get through."  
I don't know how the Lord came out,  
No doubt He got along,  
But I felt kind of sneaking like  
I knew I did God wrong.

One day, I needed the Lord,  
Needed Him right away,  
But He answered not at all;  
And I could hear Him say,  
Down in my accusing heart,  
"Child, I've got too much to do,  
You get somebody else  
Or wait 'till I get through."

But now when the Lord has a job for me  
I never try to shirk,  
I drop whatever I have in mind  
And do the Lord's good work;  
And my affairs can run along  
Or wait 'till I get through,  
Because nobody can do the work  
God said for me to do.

(Author unknown to the "Star")

★ THE LATTER-DAY SAINTS' ★  
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**THIS MONTH'S COVER — — — — — THE JOURNEY BEGINS**

**I**T was just one hundred years ago that those hardy Mormon Pioneers were wending their way across the plains of the Central United States, bound for the Rocky Mountains.

In commemoration of those noble Saints, the *Millennial Star* will feature several articles concerning the Pioneers during this, their centennial year. This month, on page 70, "The Journey Begins," tells of the exodus of Nauvoo and the commencement of the great march to the west.

# Repentance, Forgiveness

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## AND THE LOOSE TONGUE

**T**HE word Repent, and its grammatical variations, is probably one of the most used words in our language where reference is made to the gospel taught by Jesus Christ, our Lord.

To me, one of the most arresting and intriguing figures, next to Christ, is the man who prepared the way before the Lord with a call to repentance. I refer to John, called the Baptist. According to the story he moves onto the stage out of the wilderness, speaks his lines concerning the gospel of repentance, baptizes men unto repentance, and gives way to the hero of the play, the Son of God. But in his short stay he preached with such fire that the inhabitants round about began to ask if he were the promised Redeemer. Indeed, Christ referred to him as one of the greatest of the prophets.

I like to think of his rough dress and his disregard for physical comfort; how he ate the food of the poor, and placed himself not above them. Yet so powerful was his message, and so moving, that people came to him from long distances and under the spell of his voice and his words, they were moved to contrition and were baptized.

In all ages the plan of redemption has been known as the gospel of repentance. In substance, this means that man must forsake his way of error, learn the path of truth, and follow it all the days of his life. Contained in this doctrine is the truth that if a man wanders and strays off the proven path he may come back by confessing his mistake and doing it no more. The forgiveness which Christ promised comes when the repentant one actually succeeds in overcoming and eliminating that particular defect from his life.

The gospel, as applied, is simply

By S. Dilworth Young

Member of the First  
Council of the Seventy

man's attempt to line himself up and live in harmony with, and in obedience to, truth. If he could not repent of his blunders and mistakes, and if he felt that there were no forgiveness when he did repent, futile would his life be. The power ultimately and finally to forgive lies with our Father in Heaven and His beloved Son. Isaiah said in a prophesy (Isaiah 1: 18) that when men repent their sins are blotted out by the Lord, and they become "white as snow." To teach us that repentance is part of the path to godliness, the same privilege, that of forgiving our fellow men their trespasses against us, is also given to each man.

**In fact, one of the greatest, and most godlike, measures of progress of any man toward the goal of eternal life is how well and how sincerely he can forgive the man who sins against him.**

Most of us who have lived for any length of time know that forgiveness, without repentance on the part of the sinner, becomes a tiresome thing, especially when we try to forgive someone who constantly repeats the sin. We come to feel, after a time, that forgiveness is of very little help or force unless the sinner reforms his way of living. Better, we reason, for our forgiveness to stand ready in the heart, to be poured forth and applied when the sinner shows his contrition. We begin to think that forgiveness is on a fifty-fifty basis, each giving as he receives. However, the whole point is that the forgiver must go more than half way, and, in the proportion that he does so, he becomes enlarged in the



sight of the Lord until he eventually may, by continual work, become a perfect man. Too, any man who will repent of and forsake each defect as he comes to recognise it, will reach the same goal.

**Forgiveness implies that not only is wrong-doing no longer held against an offender, but that it will be forgotten by the one who was offended.**

The man who knows the power and force of the principles of repentance truly has in his hand the means by which he can lift himself unto eternal life. Any wrong he does, he suffers contrition for, resolves to do it no more, and makes it right with the offended one. His guilt ceases to be a shackle, but he feels that he is freed of his guilt to go forward to new things. The past is not a chain to hold him to the earth, but rather the stepping stone by which he rises into hope and faith, and into the love of Christ.

**Repentance is one of the greatest of gifts of our Saviour.**

**There is one thing which those of us who practice forgiveness often fail to remember. It is that when we forgive another we should forget the offence he committed.**

Failure to do this detracts from the original act of forgiveness. He who forgives, but does not forget, frequently wants everyone concerned to know of his magnanimity, so he rehearses the whole story to his friends, basking all the while in the glamour of his own generosity. In the process he adds, usually, a few juicy details, to make the story better. Then the hearer of this tale hastens to pass it on, enlarging it in his turn to give it more spice in the eyes of his friends, until finally the sinner stands naked in his sin with added barbs in his flesh at the hands of the repeaters of the story. A great part of forgiving is forgetting.

There is another habit, closely allied to this lack of true forgiveness. This



**S. Dilworth Young  
of the First Council of the Seventy.**

**Elder Young has written this article especially for the readers of the "Millennial Star."**



is the habit of repeating stories we have heard concerning some weakness or bad quirk in a person without trying to ascertain the truth of the tale. At one time I served on a grand jury to investigate the purported misdeeds of my fellow citizens. I heard a rumour as to the wrongs done by one man. I traced it through a dozen people to as near its source as I could get. "Where did you hear it?" I would ask. "So-and-so told me," would be the reply. I could discover no truth in the rumour; in fact it was utterly false. Then I experienced a remarkable feeling. I wondered, even if the story were untrue, if the man really had done the thing of which the story accused him. Every time I see that man I wonder, and I fear that if ever he were considered for a high post which entailed great responsibility, I would, in spite of myself, urge caution.

—continued on page 91

Is There

# ONE TRUE CHURCH ?

**T**HERE are no questions of more importance to the salvation of men in this world than these:

**"Which of all the churches is right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it? Where, if anywhere, may I find the plan of salvation?"**

Almost the whole of human history has been a vain attempt to answer these questions with the sword. Armies have marched, kingdoms have risen, and empires tumbled to the dust as one religion after another has attempted to prove the truth of its doctrines by force and by bloodshed. Millions have died to prove that their great might made their beliefs right.

But today we claim to live in an age of reason, an age in which we can sit down in council, devoid of passion, and arrive at peaceful and scientific conclusions as to the truth of many things. This is an era in which men boast that they will accept any truth which can be demonstrated and proved. In the midst of hundreds of conflicting claims, can we learn the truth about religion?

## **CAN ALL CHURCHES BE TRUE?**

**Basic to any search stands the fact that truth is eternal.**

That portion of truth which any group of men may have gained by research or revelation varies, but the eternal realities themselves are always the same. What was true 2,000 years ago is true today.

All truth is in perfect harmony with other truth; there can never be the slightest conflict. Where opinions differ, truth has been diluted with error. The mere fact that there are in the world hundreds of churches, both Christian and non-Christian

By Elder Bruce R. McConkle

Member of the First  
Council of the Seventy

alike, which teach and advocate doctrines in violent opposition to each other, is conclusive proof that all such churches do not have all the truth. All churches cannot, therefore, be true, because all churches differ in beliefs, doctrines, and practices.

## **"IS CHRIST DIVIDED ?"**

These simple facts are abundantly attested from the writings of inspired men. To the Corinthians, Paul said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." What is this but a repetition of the prayer of Christ Himself to His Father in heaven concerning the disciples, "that they may be one, even as we are one?"

Then Paul adds, after saying he has heard that there are contentions among the saints, "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?"

If Paul spoke the truth, and if "divisions" have occurred in the Christian churches so that they no longer "all speak the same thing," and are not all "joined together in the same mind and in the same judgment," can they all justly claim to be built completely on the foundation of eternal truth? If not, is there one among them which is the true church?

## WHERE IS THE PLAN OF SALVATION ?

Paul also counselled the saints in his day to: "Work out your own salvation with fear and trembling." What must a person do to comply with this instruction?

To find a general answer to this, one has but to quote the words of Christ as given in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

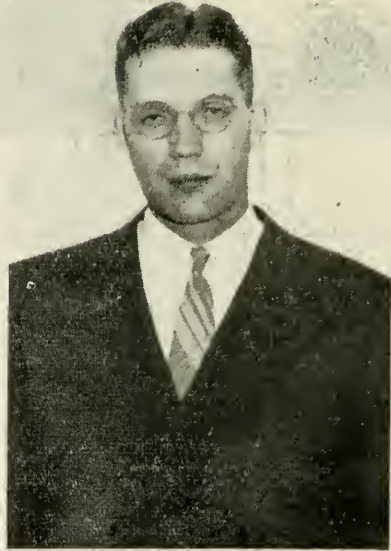
From these scriptures it is clear, first, that for a man to work out his own salvation in the kingdom of heaven he must do the will of the Father; and second, that it is not sufficient to do many wonderful works, unless those works are the actual things which the Father wants done.

Where, then, may we expect to find the will of the Father, the laws and ordinances by obedience to which salvation may be gained? Surely if they are found on the earth in our day they would be in the true church. If there is no true church, we need not expect to find, in their perfection, these foundation stones upon which salvation is predicated.

### SEEKING THE TRUE CHURCH

If then, as Paul also says, there is "One Lord, one faith, one baptism," where may such be found, and how will the truth be recognized among the many conflicting baptisms, faiths, and concepts of the Lord?

In seeking an answer to this there is one premise upon which all Christians agree. It is that the New Testament is the constitutional document



**Bruce R. McConkie**

of the First Council of the Seventy. Elder McConkie is the youngest General Authority in the Church today. This article was written especially for the "Star."

of Christianity, and that therein we may find the only inspired and authoritative record of Christ's church in the meridian of time. That document outlines briefly the characteristics, attributes, and requisites of the Church set up on earth by Christ.

In our search for eternal truth, then, we can turn back to the New Testament pattern, ascertain the nature of the church and of the principles of salvation that Christ gave in the days of His personal ministry, and then see if there is in the world today a church having all of the same characteristics and principles. If there is only one church in the world today which conforms in every particular to the New Testament pattern, then we must conclude that such organization

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# THE JOURNEY BEGINS

**I**N this, the Centennial Year of the founding of Zion in the tops of the mountains, our thoughts are quite likely to occasionally drift back one hundred years to the time when the courageous Mormon Pioneers were wending their way across the vast plains of the United States of America. The story of their westward journey has gone down in history as one of the most outstanding displays of faith, intrepidity, foresight and resourcefulness the world has ever known. Books have been written; motion pictures have been produced; myriads of stories have been told concerning those noble Pioneers. Yet, perhaps, we will never learn of the full extent of their sufferings and trials.

In order to trace their trek to the valley of the Great Salt Lake, we must go back to Nauvoo, "The City Beautiful." Nauvoo, just six years previous to the exodus of the Pioneers, was nothing more than a mosquito-infested swamp. Yet, at the time of their departure, the city was as attractive and up-to-date as any city in America at that time. There were practically no indications within the confines of the City of Nauvoo that it was actually a frontier settlement. The streets were clean and well-planned; the homes and buildings were neat in appearance and solidly built; the usual tumble-down frontier barns and shacks were conspicuous by their absence. These early Mormons had certainly succeeded in the creation of an ideal community—ideal in every respect but one, their proximity to potential mobs of embittered, unruly marauders.

And so, the Saints in Nauvoo under-

By William R. Callister

## THE STORY OF THE EXODUS OF THE PIONEERS FROM NAUVOO, "THE CITY BEAUTIFUL"

went much persecution in the way of plunderage, malicious incendiarism, and even cold-blooded murder. These increasingly dangerous circumstances came to a head in September, 1845, when the mobsters issued an ultimatum to the Nauvoo Saints demanding early evacuation of the city. The Saints' plight was hopeless. Their leader, Brigham Young, had appealed to state and federal government officials for assistance on numerous occasions, but with negative results.

And so, the Saints had but one alternative—to move westward far from the arms of their persecutors. Western America was inhabited almost exclusively, at that time, by the redman. True, a handful of trappers had penetrated the Rockies and a few Spanish priests had settled along the California coast and above the Rio Grande, but the vast interior was still in its primitive state. Would it be possible for thousands of men, women and children to effect a mass migration across the great plains? Would the spirits of the Saints break down as they were forced to leave their homes in Nauvoo? How would they ward off the inevitable Indian attacks which would be a constant threat to them? Where would they obtain food? By what means could they travel? How could they protect themselves from the raging blizzards and chilling winds that they were sure to meet with? These were but a few of the problems that flashed through the



mind of Brigham Young, as he read the mobsters' ultimatum.

As he looked out his window, he could see the Nauvoo Temple under construction—still far from completed. He could see mothers with small babes in their arms passing by. He could see little children playing happily on the lawns. And he could see the signs of winter which would soon be upon them.

Brigham answered the mobsters, telling them that Nauvoo would be evacuated as early in the Spring as the weather conditions would permit. He ordered the Saints to begin preparations for their exodus. Then he gave the seemingly paradoxical order to put forth extra effort on the construction of the Temple, and to move forward the day of its scheduled completion.

Nauvoo immediately took on a new wave of activity. The wagon and hand-cart builders were working long past regular hours. The ringing of the blacksmith's sledge and anvil could be heard from dawn to dusk. Everyone worked with fervour and determination in preparing themselves for the long journey to the west. Nevertheless, construction on the Nauvoo Temple was stepped up to such a tempo that it was quite evident that ordinance work could be commenced before the year's end. In December, the Temple was ready and the first ordinance work performed. From then on, until Nauvoo was

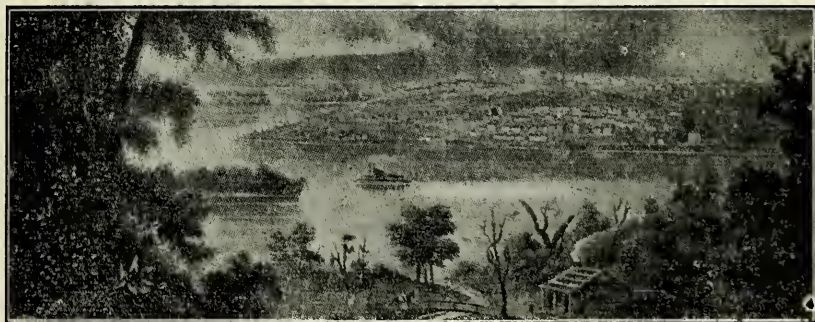


Nauvoo Temple

almost completely abandoned, it operated on a day-and-night basis.

In spite of the definite knowledge that the Saints intended to depart from Nauvoo in early Spring, the persecutors did not relent their attacks. They continued to pillage and burn the property of the Saints and to harass them in every way possible. Finally, in the early days of February, 1846, in order to attempt to conciliate the mobsters and abate their acts of persecution, Brigham Young ordered the first of the Saints to evacuate Nauvoo. They proceeded in covered wagons drawn by horses and oxen.

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Nauvoo—from an old engraving

# RETREATING SHADOWS AT DUNKIRK

**O**N our recent trip, President and Sister Alma Sonne, Elder Fred W. Babbel and I drove our little Citroen from Ostend, Belgium, to Paris. As we approached Dunkirk along the highway from the Belgian border, we began to sense the spirit of grateful awe which makes this spot in Northern France one of the memorable scenes of World War II. Reflecting on what took place along the area we passed, we could not help but feel that God intervened to save the retreating Britishers from destruction in their darkest hour in Europe.

President Sonne, quoting from Margaret Lee Runbeck's "The Great Answer," said, "This is the chapter that should be written in Bible language. Some day, I have no doubt, it will be so written for the race will look back on Dunkirk as it looks back on the Red Sea.

"Like the Red Sea, Dunkirk will be both adored and disbelieved. It will be explained away by scientific fact, as the sceptical have explained away all miracles in the sufficiently past tense."

We could almost envision hordes of advancing Germans sweeping over the plains before us practically undeterred. As we drove along the narrow canal near the sea we realized that the Germans were slightly detained in their advance by this rather insignificant, but to the British, vital, natural obstacle. We saw evidences of gun battles along the canal, buildings shelled to pieces, fragments of telephone wires hanging on trees. We wondered how many were killed at this or that particular spot.

"They knew human effort alone wasn't going to be enough. So they asked the whole nation to pray."

Pondering on how most of the 350,000 stranded British soldiers got away with their lives, we recalled that on a perfectly clear, early summer day, a pea-soup fog seemed to come from London itself and settle over the canal. Quietly, quickly, the British seemed to find their boats and head for home almost before our eyes. We wondered what the Germans were thinking as their enemies got away from practically within their grasp.

Where did the fog come from? Is not God still at the helm? Such were our thoughts as we passed through Dunkirk—a wrecked and devastated city, drove along the canal, looked over the broad plains and often glanced back at the sea toward England.

"But it cannot be discredited yet, because too many people lived through it. Too many letters tell about it, and too many columns of words. But not one-millionth of it has been told, nor ever will be."

—ELDER WALLACE G. BENNETT.

# London District Progressing

(This is the third in a series of articles concerning the various districts of the British Mission. The author, Norman Derrick Hawkes, is District Clerk and "Millennial Star" Reporter for the London District.)

**T**HE Gospel was first introduced to the Metropolis in 1840, and so the London District may be said to date from that time. From small beginnings in the Capital itself, the Church grew and prospered, spreading as time passed into the Home Counties. Today, the London District comprises the whole of South-Eastern England and comprehends nine branches, seven of which are organized and active.

The District Presidency consists of George F. Poole as president, with James R. Cunningham and George A. Goundry as his counsellors. They are rarely seen at the same branch two weeks in succession. President Poole looks forward to the establishment of new branches, and the improvement of those now organized as more missionaries arrive.

In spite of a small membership, the Luton Branch has a reputation for doing its best and has sponsored some fine bazaars and other functions. There is an excellent Sunday School at Luton, comprising some forty children, mainly non-members. Relief Society, M.I.A., and Primary are also organized. The branch president is Allan E. Osborne.

In the old Roman City of St. Albans, there is a thriving branch, under the leadership of Ernest G. Osborn. Several young people have been attracted to the meetings. The auxiliaries are fully organized and are very progressive. The branch talent has been used in a concert party which has given successful public performances in the town as well as in the branch hall.

Nearly two years ago, the four branches in London were amalgamated to form one branch at "Ravenlea." The original arrangement is now being adopted. Branches at South London, North London and Catford already exist, with Chiswick scheduled to follow soon.

At "Ravenlea," the South London Branch is presided over by Frank Smith. Inasmuch as the branch chapel is in the same building as the Mission Headquarters, it has many visitors and also provides newly arrived missionaries with their initial introduction to British Saints. The branch is fully organized in all departments and has a permanent choir.

North London Branch is handicapped by inadequate accommodation. However, the Sunday School and Relief Society are functioning, and Priesthood meetings are held regularly. A. John Willmott is president.

Only Sunday meetings are held in the Catford Branch at present, due to the small membership. The expected assignment of missionaries to labour there is hoped to increase attendance and activity. The branch president is David Smith.

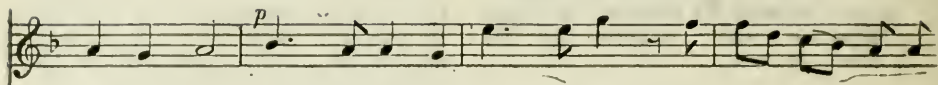
Victor L. Palmer has just been appointed president of the Gravesend Branch which, although small, has a regular attendance at Sunday meetings and Relief Society. They have secured the interest of some local young men in the M.I.A., and anticipate having this department fully organized shortly.

At Brighton, where the branch is presided over by John W. Perry, they have recently obtained the use of a nice hall. Here, too, several youths are being formed into an M.I.A. group which shows promise. The usual Sunday meetings are held. Two missionaries, Elders Clarence Olsen and Owen Parkinson, are now labouring at Brighton.



# MUSIC — A POWERFUL PREACHER

By Sister Betty Mitchell



"For my soul delighteth in the song of the heart; yea the song of the righteous is a prayer unto me and it shall be answered with a blessing upon their heads."

(D. and C. 25:12)

**T**HROUGH this revelation the Lord approved of music as part of the worship of Him and gave His approval of music as an important part of our worshipping assembly.

The Pioneer leaders of the Church emphasized the cultural value of music. They carried a piano by ox-cart three-thousand miles that it might grace the Social Hall.

There was great effort put forth in the building of the Tabernacle organ. One hundred men were employed continually for one full year in its construction with the materials used all native to Utah. The organ was dedicated in 1887 and although it is no longer the largest organ in the world, the quality of its tone cannot be surpassed.

In more modern times the Church of Jesus Christ of Latter-day Saints has increased their envied position in the music world. The Tabernacle organ recitals that were first instituted by John J. McClellan have been heard by 400,000 people during the summer months. The Tabernacle Choir is now in its 18th consecutive year of broadcasting and at the present time its programmes are released from seventy-six radio stations throughout the United States.

Music is indeed a potent power in

preaching the Gospel of Jesus Christ. A man in far-off Australia was converted to the principles of the Gospel through hearing a transcription of the Tabernacle Choir. Elder Melvin J. Ballard and Elder George D. Pyper had the occasion to baptize many into the Church through their singing of "Oh My Father."

Great Britain has also experienced the powerful effect of music in preaching the Gospel. More recently a group of missionaries enroute to the British Isles were singing the hymns of Zion when an American businessman was attracted by the spirit with which they sang. Once again the songs of Zion paved the way for the conversion of a soul to the Gospel.

Our late President, Heber J. Grant, said, "It is not the eloquence that you possess which will carry conviction to the hearts of the people, but it is the Spirit of Almighty God that is burning in your hearts, and your desire for the salvation of souls. Brigham Young said that the Spirit of the Lord would do more to convert people than the eloquence of men. And I say that the singing of the songs of Zion, though imperfectly, with the inspiration of God, will touch the hearts of the honest more effectively than if sung well without the Spirit of God. Sing with the Spirit of God. Love the words that you sing."

# Roll of Honour

**A**N honour roll was published in the *Millennial Star* in the October, 1946, issue. Since then, the names of other British brethren who made the Supreme Sacrifice for their Country have been submitted to this office. The *Star* pays tribute to these heroes of World War II.

## KILLED IN THE SERVICE OF THEIR COUNTRY

**Douglas Camm**, a Sergt. Pilot in the R.A.F., was killed in an air accident at Rendall, Shropshire, on September 9th, 1942. He was an Elder in the Bradford Branch.

**Douglas Evans** was a Deacon in the Bradford Branch. He was killed in Norway on July 23rd, 1945.

**George Fogg**, a faithful member of the Rochdale Branch, lost his life during an air raid on January 9th, 1941. He was serving with the Royal Navy at the time of his death.

**Thomas Moss**, a Sergt. of the 1st Motor Battn. of the Grenadier Guards, was killed in action on

March 8th, 1945. He was a Teacher in the Bradford Branch.

**John D. Redpath** of the Scottish District was killed in action in 1942. He was a Deacon in the Edinburgh Branch.

**Fred Watkins**, a L.A/C in the R.A.F., was killed during training on February 2nd, 1941, in Kingscote, England. He was a Priest in the Bradford Branch.

**Hubert Vernon Watkins**, younger brother of Fred Watkins, was killed in action April 3rd, 1943, in North Africa. He served with the Royal Engineers. He, too, was a member of the Bradford Branch.

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## ASSOCIATE EDITOR RELEASED

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This is the last issue of the *Millennial Star* under the hands of Elder Horace E. Heyes. Elder Heyes has served as Associate Editor since August 8th, 1946. He has just recently been released from his mission to return to his home in Manchester.

Elder Heyes has been most faithful to his assignment on the *Star*. During most of his mission he served as Bookstore Manager and Circulation Manager of the *Star* in addition to his duties as Associate Editor.

Elder Heyes has put forth untiring effort in producing a *Star* to meet the requirements of a Church publication. His policy has been that of publishing original material and keeping reprints at a minimum.

We wish to express thanks to Elder Heyes for his devoted and untiring service, and extend to him best wishes in his future assignments, whatever they may be. May God bless you, Elder Horace E. Heyes.

# THE WAY OF SAFETY

**I**N one of the revelations given to the Saints in the early days of the restored Church, the Lord spoke of the importance of the leaders of the Church warning the people of prevailing conditions, so that the effects of those conditions might be escaped. It was not the purpose of the Lord to compel anyone, for He gave all their free agency. But it was His purpose to advise them through His authorised leaders, as to their own conduct, and to point out the way of safety.

So He said: "Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbour. Therefore they are left without excuse, and their sins are upon their own heads."

From time to time the leaders of the Church warn the people against certain situations. In the recent past they have warned them against:

Times of scarcity, telling the people to have on hand sufficient provisions to last a year.

Going into debt beyond their ability to pay when times are more nearly normal, and the inflation is no longer with us.

Contributing to the delinquency of children by family neglect.

Divorce and its host of attendant evils.

Following false leaders who establish cults based upon false doctrines and schemes by which they promise the people easy ways of making money.

Communism, and organizations which harbour Communists.

Adultery, infidelity and associated evils.

The evils of gambling.

Liquor, the consumption of which is rapidly increasing.

Lawlessness of all kinds.

Many other subjects might be mentioned.

At times, persons criticize the Authorities for discussing some of these subjects, and some go so far as to say that the brethren are trying to live their lives for them. The brethren do not wish to live any one's life for him. All have free agency, and may do as they please. This has been the case all through the ages. But likewise has it been the case that the prophets of all ages have spoken on many subjects, often on matters not usually considered religious, and they have counselled the people. If the people did not take their advice they were, as the scripture said, "left without excuse, and their sins were upon their own heads."

When the Authorities speak to the people, they do so in all kindness. They desire only the welfare of the people; there is no selfishness of any kind involved so far as they are concerned. If the people only knew the innermost thoughts of the brethren, they would discover that truly they are men of God, truly they seek only to further the work of the Lord and establish His kingdom. But they would also know that these men are watchers upon the towers, that they see afar off, and that they are in a position to give inspired guidance to all who care to have it.

—Church News.



# NEW CHAPEL DEDICATED

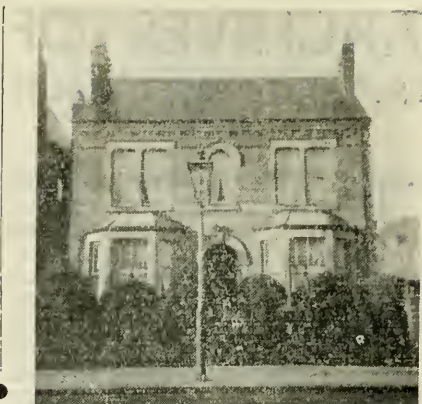
"**F**IND the Nottingham Saints a place to meet and to worship the Lord." With these words ringing in their ears, President and Sister Wallace R. Reid took leave of President Selvoy J. Boyer and entered into their labours in the Nottingham District.

Forced with the tremendous task of finding a meeting-house amidst the critical housing shortage, Brother and Sister Reid went forth with eager hearts. They tramped up one street and down another. They followed up advertisements and interviewed estate agents, but always received the same reply—"in use and not available at present nor in the foreseeable future."

On Monday, October 14th, 1946, they once again rode into Nottingham. They spent almost the entire day without success. They inspected several available properties, but found none of them to be suitable. Finally, as the day drew near its close, President and Sister Reid turned their footsteps toward Victoria Station to return to their lodge at Leicester. Suddenly Sister Reid noticed the window of an estate agent which they had not seen before. They went in and were told of the property at 28 Loughboro Road. It seemed that, at last, this was the thing that was sought.

Upon inspection of the premises, they were delighted. They felt certain that this would be the answer to their prayers. The large, detached, ten-room home, with its spacious lounge suitable for branch meetings, seemed to be just what was needed in the centre branch of the Nottingham District. In addition to this, the grounds appertaining to the property were beautifully landscaped, including a lovely rose garden, lawn, fountain, and sufficient land for the future erection of a fine chapel.

President Reid immediately contacted President Boyer. On October 17th, President Boyer and President



Nottingham Chapel

Ezra Taft Benson arrived in Nottingham to inspect the property. After completing their inspection and marvelling at the beauty of the home and its surroundings, President Benson agreed that it was just what was needed. Negotiations were completed and the sanction of the First Presidency was secured.

Sunday, December 15th, 1946, the Nottingham Saints gathered in the chapel and held their first Sacrament Meeting in exactly one year. President Harry H. Hall, who conducted the meetings, told the people that it was just over a year ago to the day that the Nottingham Branch was forced to discontinue meeting because their meeting-place had been sold.

On Sunday, February 2nd, 1947, through snow and bitter cold, Nottingham Saints gathered and packed the chapel and listened to the inspiring dedicatory services with British Mission President Selvoy J. Boyer conducting. European Mission President Alma Sonne, in a glorious manifestation of the spirit of his calling, dedicated the building and the land to the Lord.

And so, with the Nottingham Saints once again meeting regularly, the future becomes just a little brighter, and the Spirit of the Lord becomes even more prevalent in Nottingham District.

# ARCHIVES OF

No. 1—SOMERSET HOUSE

Part II.

By David Ensign Gardner

# BRITAIN

**"T**O BREATHE FOR A FEW BRIEF YEARS, TO BE BORN, TO LIVE, TO DIE—THESE HAVE NO MEANING REALLY, EXCEPT IN TERMS OF IMMORTALITY. . . . THE SPIRIT AND THE BODY ARE THE SOUL OF MAN, AND, THOUGH DEATH DO US PART, THERE IS YET ANOTHER MEETING PLACE WHERE FRIEND SHALL SPEAK WITH FRIEND, AND WHERE LIFE SHALL HAVE NO ENDING." (Richard L. Evans)

Usually when we speak of the BRITISH ISLES we mean the two large islands of GREAT BRITAIN and IRELAND, but the British Isles number over 5,000, of which 175 islands were inhabited, according to the 1851 census. The most important are: The mainland of ENGLAND, SCOTLAND and WALES; IRELAND; ISLE OF MAN; ISLE OF WIGHT; CHANNEL ISLANDS; SCILLIES; ANGLESEY; ARRAN; THE HEBRIDES; ORKNEYS and SHETLANDS.

Scottish records are in Edinburgh; Irish records are in Dublin and Belfast; Manx records are in Douglas, I.O.M.; and the Channel Islands have their own record offices.

The majority of records in SOMERSET HOUSE, LONDON, refer to ENGLISH and WELSH counties only. In 1834, the 52 counties of England and Wales were divided into ELEVEN great topographical divisions. The REGISTRATION ACT, 1836 (known as 6 and 7 Will: IV cap. 86) made a further division into 624 Registration Districts having a total of 2,190 sub-districts containing over 16,000 townships or parishes. Each sub-district contains, on an average, seven parishes or townships, except in those cases where the town is large and is itself made into one or more sub-districts. It will be understood that each of the

624 Registration Districts is a union of a number (possibly as many as 40) of complete parishes and townships, and that the sub-district is a further division of the Registration District, and that each sub-district is the centre at which the births, deaths and marriages are registered at a REGISTER OFFICE before a REGISTRAR.

## VITAL STATISTICS

The records of BIRTH, DEATH and MARRIAGE are known as VITAL STATISTICS, and it is these which play such an important part in the compiling of true ancestry and family groups, for by correct use of these records, essential evidence is brought to light. When in search of true family connections, Latter-day Saints may use Vital Statistics as outlined in the following three methods.

### I.—THE DIRECT METHOD

At the PUBLIC SEARCH ROOM, SOMERSET HOUSE, LONDON, the visitor may, on payment of fees, inspect the QUARTERLY INDEXES only. An application form is filled in stating all known information pertinent to the birth, death or marriage wanted. The payment of ONE SHILLING for a PARTICULAR SEARCH entitles the inspection—not exceeding five consecutive years—of the indexes to all entries for ENGLAND and WALES.

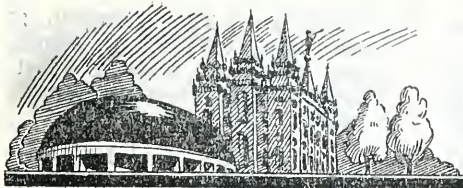
THE INDEXES are large and heavy volumes:

1. HEAVY PARCHMENT MANUSCRIPTS, 1837-1865.
2. PHOTOSTATIC REPRODUCTIONS, 1837-1865.
3. PRINTED VOLUMES, 1865-1945.

The volumes are alphabetically arranged in chronological order on







# Editor

## FASTING

**T**HE members of the Church of Jesus Christ of Latter-day Saints have been instructed in detail in many things regarding the treatment of their fellow beings. Such definite instruction was given in Section 88, verse 119, of the Doctrine and Covenants by the Lord to the Prophet Joseph Smith wherein He said, "Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God."

From the earliest teachings in the present dispensation there has come to us definite instructions that we should fast one day a month and return the remunerations saved thereof into the hands of the bishop, in an orderly manner to take care of the needy of the Church. There is a two-fold blessing in observing this commandment of the Lord. First, the soul of man comes in tune with the Spirit of the Lord and gets a closer relationship with our Maker. Second, those who are in need who are not as fortunate as we are, have an opportunity to receive some of the necessities of life through the spirit of giving which we develop by observing this commandment.

Fasting is not a new law. It was taught by the prophets of old. In Isaiah (58: 6-9) we find these words: "Is not this the fast that I have chosen to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

The direct commandment to observe this age-old principle of giving will bring forth blessings as promised. To be able to think clearly and to keep one's friends and neighbours fed is to lighten the yoke of fear and uncertainty so prevalent in the world today. The Church furnishes this opportunity to all people. Those who desire to be blessed by observing the law of the Lord will find comfort in reading these words in the Doctrine and Covenants (82: 10): "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."—SELVOY J. BOYER.

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## SMOKING THE U.S. LOAN

**W**HILE I was glancing through the morning paper the other day, a rather peculiar column headline struck my eye. The headline read, "We Smoke Too Much." The article following told of a discussion in the Commons involving Mr. Churchill and Mr. Dalton, the Chancellor, in regards to the purchase of tobacco under the American loan. Mr. Churchill pointed out that it is extremely important that the American loan be used for machinery and essential foods rather than any unnecessary items. Mr. Dalton pointed out that in spite of a very heavy tax on tobacco, the demand for it by the British people is now 130 per cent above the pre-war demand. It is of interest to note that £37,500,000 worth of American tobacco was acquired by Britain in 1946 through the U.S. loan.

These disclosures are rather amazing. Here in Britain we have the situation of a country that has just undergone six long years of the most devastating war this world has ever known. By necessity, its people have endured many hardships and made many great sacrifices of the essentials of life. Yet, a substantial portion of the American loan which could be used for machinery, equipment, much-needed food items, and other commodities which would help build Britain into a strong and healthy industrialized nation is literally going up in smoke.

Do the so-called pleasures received from the cigarette or the cigar warrant an appraisal by world estimation higher than fruits, vegetables, milk, eggs and other commodities which are so vitally essential to the health of the people of the nation? Only the fool would say "yes." Does the satisfaction that the smoker receives on taking smoke into his body justify its apparent priority over additional machinery and equipment which would certainly be of great assistance in bringing a war-scarred nation back to its feet? Once again, only the fool would answer "yes."

And so, as we look around and see the thousands about us who are enslaved by the cigarette habit, we can thank God that we are members of the Church of Jesus Christ of Latter-day Saints and have been taught by the 89th Section of the Doctrine and Covenants to abstain from the use of tobacco. We know that if the rest of the people of the British nation would cast aside their tobacco habits and utilize these vast sums of American dollars to real advantage, that Great Britain would be much further along the road to recovery and its people would be much further along the road to happiness.—WILLIAM R. CALLISTER.



# World Church News



## HARMONY PROPERTY ACQUIRED.

The Church has just recently acquired the deed to the property in Harmony, Pennsylvania, where the Aaronic Priesthood was restored upon the earth. The property consists of 80 acres. The foundation of the first home of the Prophet Joseph Smith and his wife, Emma, still stands on the property. It was in this very home that Joseph Smith and Oliver Cowdery prayed in regards to baptism, and were directed to the banks of the Susquehanna River.

**SEVEN BRITISHERS ATTEND CHURCH UNIVERSITY.** — With the arrival of three new British students and a special faculty member, Brigham Young University's colony of Britishers increased to seven. The new arrivals for winter quarter are Norman Dunn, who is to be a special instructor in English, his son, Basil H. Dunn, both former members of the Birmingham Branch; Elsie Quinney, former member of the Sheffield Branch; and Ralph Burton, former member of the Doncaster Branch. Arthur Butler, Alvin Gittens and Edith Russel have all attended the Brigham Young University previous to winter quarter.

**23 MISSIONARIES FROM ONE WARD.** — The Highland Park Ward, Highland Stake, in Salt Lake City, now has 23 missionaries in the Field, with more scheduled to be called. Bishop Kenneth E. Lake explained that he had not attempted to make a

drive for missionaries, but rather, has made it a policy to talk to all worthy ward members who were in a position to fulfil a mission. Missionaries from the Highland Park Ward serving in the British Mission are: Elders Albert E. Hopkinson and Albert Clarence Walker, and Sister Mary G. Walker, all labouring in the Nottingham District.

**HAWAIIAN MISSION PLANS TWO CENTENNIALS.** — The Hawaiian Mission, under the leadership of President Castle H. Murphy, is not only planning to celebrate Utah's Centennial, but also is planning an extensive celebration of the mission's own Centennial in 1950. The 1947 Utah Centennial conference in the Hawaiian Mission will be held at Wailuku, Maui.

**LAST OF PIONEERS BEFORE 1850 DIES.** — James William McDaniel, the last of the Pioneers to cross the plains from Illinois to Utah before 1850, died recently at his home in Bloomfield, New Mexico. He was just 100 years old on September 13th, 1946. At his death Brother McDaniel left six children, sixty grandchildren, 105 great-grandchildren, and 15 great-great-grandchildren—a total of 186 descendants.

**1946 M.I.A. ACCOMPLISHMENTS.** — Total 1946 membership in M.I.A. was 135,396—75,327 of which were young women and 60,069 of which were young men. Plays presented in wards and stakes had 16,727 participants. More than 1,000 performances were given of plays in the M.I.A. handbook, and also 1,000 miscellaneous plays were presented. The M.I.A. organized 184 male choruses, 670 women choruses and 346 mixed choruses with 13,732 participants. Dance instruction periods were held 9,985 times and nearly 20,000 dances sponsored. During the year 11,615 public addresses were given, 3,639 stories retold, 662 debates conducted and 5,509 readings given.



# The Church in Europe

**M**ISSIONARY work in Finland is progressing under the direction of President Eben R. T. Blomquist of the Swedish Mission. The first district conference of the Finnish District was held January 12th to 20th. Two radio broadcasts from Helsinki, Finland, were made during January concerning the Church and its programme in Finland. Several missionaries from Sweden are labouring in Finland, contacting friends, and looking for places to meet. The possibility of opening a mission in Finland is being considered.

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President Alma Sonne of the European Mission visited the French, Swiss-Austrian and German Missions from January 15th to 31st. Additional welfare supplies arrived in the British Zone of Germany during President Sonne's visit. According to President Max Zimmer of the West German Mission, sufficient food has arrived in all the districts of the American Zone to cover emergency needs until Spring. Additional shipments were authorized for Church members in the West German Mission and Austria when President Sonne conferred with officials of the International Red Cross in Geneva, Switzerland.

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As a token of appreciation for assistance rendered the members of the Church in Norway, the First Presidency was presented with a beautiful silver plaque. The presentation was made to President George Albert Smith and President J. Reuben Clark, Jr. President David O. McKay was absent from the city. The inscription on the plaque, delivered by Leif Birkeland, was dedicated to the First Presidency. It reads: "A humble expression of thanks to our brothers and sisters in Zion for their brotherly love so generously extended in assisting us to recover from the bonds of aggression." It was signed by "The Saints in Norway, 1946."

The plaque of gold and silver has a green inland enamel wreath as a border and is in the general shape of a heart. There is a gold banner and crown across the top; a Viking ship beneath, that had the inscription on the central part.

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President Alma Sonne, in his recent visit to France, conferred with President Barker and learned of the acuteness of translation problems in the French Mission. To date, only one of the missionaries assigned to the French Mission is acquainted with the language. This, of course, has put actual proselyting actively to a minimum. President Barker, however, is instructing the missionaries in the language, and hopes that all will have a speaking knowledge after six months' training.

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Elder Victor Dunn Billings, recently discharged from the United States Navy, who is living with his father, Major Victor Billings of OMGUS, in Berlin, was recently set apart as a missionary by President Sonne to labour in the Berlin area.

★ ★ ★

Cablegrams were received recently in the European Mission Office to the effect that several additional car loads of food and clothing for distribution to the Saints in Europe are now in transit.

# BRITISH MISSION



## ARRIVALS AND ASSIGNMENTS

The following Missionaries arrived on the "Queen Elizabeth" January 24th, 1947:

**GEORGE WALLACE BRUERTON** and **ALICE MARY BRUERTON** are from the Napa Ward in Berkeley, California, where Elder Bruerton worked as a Sunday School Superintendent and Adult Aaronic Priesthood Advisor. Sister Bruerton was born in Alderminster, Worcestershire, and Elder Bruerton was born in Banbury. They have been assigned to labour in the Sheffield District.

**AGNES PAULINE BEECHER** served as a Primary Teacher, M.I.A. Counsellor and Gleaner Leader in the Ivins Ward of Salt Lake City before coming on her mission. Sister Beecher has been assigned to the Nottingham District.

**ALBERT CLARENCE WALKER** and **MARY GREATOREX WALKER** are from the Highland Park Ward of Salt Lake City. They were both born in Great Britain. Elder Walker is a former Missionary of Great Britain and has also sung for seven years in the Tabernacle Choir. Sister Walker worked in the Relief Society. They have been assigned to labour in the Nottingham District.

**GEORGE KAY HARDY** is labouring in the Welsh District. Elder Hardy is from the 3rd Ward of Bountiful, Utah, where he served as M-Men President and dancing instructor.

**FREDERICK WHITAKER MASON** served in the United States Navy before coming on his mission. Elder Mason is from the 12th Ward in Salt Lake City and has been assigned to labour in the Welsh District.

**CHARLES NORMAN GARDNER** also served in the United States Navy before coming to Great Britain. He has been assigned to labour in the Liverpool District. Elder Gardner is from the Alhambra Ward in Monterey Park, California, where he served as M.I.A. Secretary and M-Men President.

**LYSLE GEORGE MUNNS** comes from the Elwood Ward of Tremonton, Utah, where he was an M.I.A. Counsellor, M.I.A. Assistant Dance Instructor and President of his Elders Quorum. Elder Munns has been assigned to labour in the Liverpool District.

**OWEN PARKINSON** was in the United States Navy before coming to Great Britain. He is from the Grantsville 2nd Ward in Grantsville, Utah, and has been assigned to labour in the London District.

**CLARENCE LOWE OLSEN** has been assigned to labour in the London District. Elder Olsen is from the Third Ward in Cardston, Alberta, Canada, where he served as a Sunday School Secretary and Secretary of his Deacon's Quorum.

The following missionaries arrived in Great Britain on the "Queen Elizabeth," February 10th, 1947:

**PAUL F. JENSEN** is from the McKinley Ward in Salt Lake City, where he served as the M.I.A. Secretary, M-Men President, and was very active in basketball. Elder Jensen was in the United States Air Corps and was stationed in Warrington during the war. He has been assigned to labour in the Sheffield District.

**DALE M. CHAPMAN** served as Assistant Scoutmaster and Priest Quorum Secretary in the Stratford

Ward in Salt Lake City. Elder Chapman is also a pianist. He has been assigned to labour in the Manchester District.

**CHARLES A. EDWARDS** served in the United States Army before coming on a Mission. Elder Edwards is from the 22nd Ward of Salt Lake City and was very active in the Welfare Programme in his Ward. He has been assigned to the Birmingham District.

**HAL K. CAMPBELL** is also from Salt Lake City, Park Avenue Ward, where he acted as Ward Chorister and Secretary of his Priest Quorum. Elder Campbell is assigned to labour in the Leeds District.

**RALPH L. JACK** was a member of the Sunday School Superintendency of the 14th Ward in Salt Lake City. Before coming to Great Britain he was in the Army of the United States. Elder Jack has been assigned to the Leeds District.

**LORRY E. RYTTING** is from the Tremonton First Ward of Tremonton, Utah, where he was President of his Deacons' and Teachers' Quorum. He plays the saxophone and clarinet.

Elder Rytting has been assigned to labour in the Manchester District.

**LAMAR T. EMPEY** served in the Army of the United States before coming to Great Britain. Elder Empey is from the 2nd Ward in Price, Utah. He has been assigned to labour in the Norwich District.

**WILLIAM L. BLACKWELL** is from the Marysvale Ward of Salt Lake City, where he served as a Counsellor in the M.I.A. Elder Blackwell was a member in the United States Air Corps before coming on a mission and has been assigned to labour in the Norwich District.

**HUGH A. McLEAN** has been assigned to labour in the Bristol District. Elder McLean comes from the Liberty Ward in Salt Lake City and was an instructor in his Priesthood and Sunday School.

**REED M. IZATT** is from the Fourth Ward in Logan, Utah. He worked as a Drama Leader, Assistant M.I.A. Dance Director and was very active in his Priesthood. Elder Izatt has been assigned to the Scottish District.

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## APPOINTMENTS AND RELEASES

### APPOINTMENTS

Elder William R. Callister was appointed Associate Editor of the "Millennial Star" February 18th.

Elder Don C. Wood was appointed President of the Hull District February 13th. Elder Wood has laboured in the Nottingham and Hull Districts.

### RELEASES

Elder Horace E. Heyes was released as a Missionary on February 18th. He has served as Associate Editor of the "Millennial Star" for the past six months.

Elder William Thornton and Sister Esther Swift Thornton were released

from the British Mission to return to the United States on February 13th.

### TRANSFERS

Sister Esther Fuller was transferred on January 29th from the Norwich District to the Mission Office.

Sister Betty Mitchell was transferred on January 29th from the Mission Office to the Norwich District.

Elder Connel Whitehead was transferred on January 27th from the Bristol District to the Birmingham District.

Elder Melvin Owens was transferred on February 13th from the Hull District to the Mission Office.



## DISTRICT ACTIVITIES

### BRISTOL DISTRICT

Reported by Francis Beryl Herman

On Monday, January 27th, members of the Bristol Branch gave a farewell party to Elders Archibald Webb and Connel Whitehead. Sister Edith Bryant conducted a very enjoyable evening of games and community singing. Members of the Relief Society provided excellent refreshments which completed the evening.

On the first Sunday in February, members of the Primary organized a good programme for the evening meeting. A choir of girls sang "Morning" and "Have I Done Any Good." The meeting was brought to a fine conclusion with everyone singing "Onward Christian Soldiers."

On February 12th, the branch had the pleasure of welcoming a new missionary, Elder Hugh A. McLean. An account of his arrival appeared in the "Bristol Evening Post."

### HULL DISTRICT

Reported by Elwin F. Cammack

A building fund has been started in the Grimsby Branch and it is off to the successful beginning of five pounds in the first fortnight. A pea and chip supper is held every Wednesday night after M.I.A., the proceeds of which go towards a new chapel. A very enthusiastic committee consisting of Sisters Dora Harris, Jean Garnett, and Brother Francis W. Hammond is in charge. They are certainly keeping the interest of the Branch membership.

Elders Roydon Rice and Lon Rigby have been assigned to labour in the Gainsborough Branch. Elder Rigby is acting as Presiding Elder. They have secured a suitable hall to meet in. With the help of the Elders, the Branch is expecting to soon be brought back into activity.

The Hull Branch Sunday School furnished the members with an enjoyable evening on January 25th. The evening was spent in games and folk dances, terminating with a pea and chip supper. The Branch Conference was held the following day.

The Hull Discussion and Debating Society invited Elder Melvin M. Owens to speak to them on Mormonism. On February 10th, Elder Owens met with them and gave them a brief over-all picture of the Church, after which the time was turned over to discussion. The questions asked were very reasonable and the subject was taken with interest by all those present.

### LIVERPOOL DISTRICT

A farewell party for Sister Joan Lewis (née Cookman) was held in the Preston Branch Meeting Hall on January 18th. There were 46 people in attendance. The social was conducted by the officers of the Sunday School. The evening was spent in dancing and games, during which Sister Lewis and her baby were presented with gifts of remembrance from the branch members.

Baptismal services were held at Burnley on February 2nd. The following were baptized: Alex Starkey and Joan Espley Sutcliffe of Burnley, and Dorothy Woof and Raymand Scott of Preston.

### LONDON DISTRICT

Reported by Norman Derrick Hawkes

The North London Branch held its Christmas and New Year party on Saturday evening, January 18th, 1947. Tea was served to the 36 people present. This was followed by a lantern lecture and sundry concert items by the children who, later, received presents from an illuminated Christmas tree.

On Saturday evening, January 25th, the London District held their Gold and Green Ball at St. Olive's Hall, Manor House, London. Approximately 200 people attended, including many friends who were admitted without charge. Sister Edith Osborn of the St. Albans Branch was chosen as "Queen." The dance was very much enjoyed by everyone.

The Gravesend Branch Presidency was reorganized on Sunday, February 9th, when Brother William T. Mead

was released from his position as branch president. The new president is Elder Victor L. Palmer, who has chosen as his counsellors Elders Ambrose R. Winch and Tom Rudd.

On February 6th, the South London Branch sponsored a farewell party in honour of Sister Mary Gardner who sailed on the "S.S. America" for Boston, U.S.A., on the 15th of the month. She will join her two sons and two daughters. The party also honoured Sister Eda V. Longbone, who sailed on February 25th enroute for Salt Lake City, Utah.

### **NEWCASTLE DISTRICT**

Reported by Joan L. Wappett

In West Hartlepool, forty-three members of the combined Primary and M.I.A. were present at a lantern lecture given by District President Bruce E. Peterson. The subjects of the lecture were "Down Pioneer Trails" and "Forgotten Empires."

Sponsored by the Sunday School, a party was held in the Gateshead Branch on January 3rd, 1947. A slide film was shown during the evening by President Peterson showing "Temples in Modern Times." Prizes were presented to the children and everyone present received a gift. Light refreshments, including ice-cream and fruit, were served to the 70 members and friends present during the evening.

### **NOTTINGHAM DISTRICT**

Reported by Effie May Thomas

Saturday, January 18th, was the date of Derby's annual Sunday School party, tea being provided for 85 members and friends. Entertainment took the form of a novel variety programme, with community singing and games adding to the general festivity.

Leicester was the scene on the following day of a special Song Service held in honour of the visit of President and Sister Boyer. Various anthems were sung by the choir, under the baton of Mr. Roy Roberts. Soloists were Sister Jean Parker and Elders William H. Stoneman and Don C. Wood. Added attractions were provided by a chorus of Branch auxiliary members.

Saturday, January 25th, brought around a "Gleaner" social in the Mansfield Branch. Some of the highlights were a sketch, "Aunt Belinda's Burglar," followed by two amusing skits and several recitations. Refreshments were gleaned for all present. Then games were played for full measure. Chief participants were Sisters B. and E. Brown, M. Cooke, J. Massey, B. and J. Wilson, and J. Hewerdine.

Leicester Branch held a farewell party on Saturday, February 8th, in honour of Sister Grace E. Gent, who recently left for America. A token of the love and appreciation of the members for her untiring service was presented by President Alfred E. Higgins. The programme and refreshments for the 60 members and friends in attendance were provided by the M.I.A. and Relief Society respectively.

### **SCOTTISH DISTRICT**

Reported by John S. MacKay

On Sunday, February 9th, 1947 the Scottish District was honoured by a visit from the European and British Mission Presidents, Alma Sonne and Selvoy J. Boyer, and their wives. Also present were Elder Fred Babel and Elder Wallace G. Bennett of the European Mission Office. 70 Saints and friends gathered at the Christian Institute, Glasgow, to hear the inspiring messages from these leaders. President Sonne's concluding discourse concerned "Christ's Kingdom." It was both far-reaching and powerful. President Boyer related a remarkable faith-promoting incident and bore ample testimony of God's love of humanity.

At Edinburgh, February 10th, President and Sister Sonne and Elders Babel and Bennett spoke to 32 Saints and investigators.

### **SHEFFIELD DISTRICT**

Reported by David W. Egbert

On the 2nd of February, 1947, two German prisoners-of-war, Bruno Schulz and Helmut Zamboni, were entertained at the home of Brother Herbert Bailey, after which they attended

Sunday School and Fast Meeting in the Sheffield Branch Chapel. They both expressed their desire to attend as often as possible.

A Sunday School social was held by the Doncaster Branch on February 13th. The social was for the Children's Outing Fund and was conducted by Sister Gloria Thornton, under the direction of the Sunday School Superintendency. Games, dancing, and refreshments were enjoyed by all in attendance. Thirty-four members and friends attended.

In Barnsley, the Saints have been holding numerous cottage meetings under the direction of Elder George P. Marchant. Plans have been made to organize the branch as soon as possible.

Sister Francis Thornton was baptized at the Hull Branch on June 23rd, 1946, by Elder William Thornton, and was confirmed on the same day by Brother Lawrence T. Moore.

Brother Harry Sharp Barker was baptized at the Sheffield Branch Chapel November 16th, 1946, by Elder William Thornton and was confirmed on the same day by Brother Fred K. Birkhead.

Sister Christiana Barker, wife of Brother Harry Barker, was baptized at the Sheffield Branch Chapel on November 16th, 1946, by Elder William Thornton, and was confirmed on the same day by President George H. Bailey.

Brother Peter Mason Barker, son of Brother and Sister Harry S. Barker, was baptized at the Sheffield Branch

Chapel on November 16th, 1946, by Elder William Thornton, and was confirmed on the same day by Brother Herbert Bailey.

### **WELSH DISTRICT**

Reported by Gladys Mason

A Primary Party which was well attended was held at the home of Brother and Sister W. A. Perry. A delightful time was had by all, adults and children alike. A grand tea was supplied and served by Sister Perry, and games were under the auspices of Brother Perry.

Elders are now active in Cardiff, Merthyr Tydfil, and Pontypool. Bad weather and no buses have greatly hindered the activity of congregations in Pontypool. After an investigation tour of North Wales in the latter part of January, District President R. Eyre Turner is awaiting a discussion with President Boyer, at which time possible suggestions for the activation of that area will be set forth.

Arrangements have been made for a fine hall at the Educational Settlement in Pontypool, where the Welsh District Conference will be held on April 6th. A Gold and Green Ball for the evening previous is also under consideration. A broad advertising programme will soon go into effect to make it an outstanding convention. Publicity plans include tracting, handbills, street meetings, and a possible series of informative posters concerning the Church to be placed about town.

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## **DISTRICT CONFERENCES**

### **Spring Series**

#### **NORWICH DISTRICT**

The Norwich District Conference was held in Norwich, February 15th and 16th, 1947, with President and Sister Alma Sonne and President and Sister Selvoy J. Boyer as the principal speakers.

Saturday night the M.I.A. of the Norwich Branch presented a programme and social with a humorous play as the highlight of the evening.

Elder La Mar T. Empey rendered two violin selections and Brother Albert Cole of the Yarmouth Branch sang.

The main sessions were held at 11.0 a.m., 2.30 p.m. and 6.0 p.m. Special meetings were held for the Priesthood, Relief Society, Primary, and Sunday School organizations. Brother William O. Chipping of the Sunday School Board and Sister Rhona L. Cunningham of the Primary Board conducted their respective meetings.



Meals were served to the visiting authorities and missionaries by the Norwich Relief Society Sisters.

Everyone enjoyed the wonderful spirit which prevailed throughout the Conference.

### BIRMINGHAM DISTRICT

The Birmingham Conference was held February 23rd, 1947, at the Handsworth Chapel in Birmingham, with approximately 132 people in attendance. President and Sister Alma Sonne of the European Mission and President and Sister Selvoy J. Boyer of the British Mission were the principal speakers at the three sessions.

The Welfare Programme was the Conference theme.

A special meeting for the Priesthood was held at 9.0 a.m. and auxiliary meetings were held with Sister Gladys S. Boyer conducting the Relief Society meeting; Brother William O Chipping, Sunday School; Brother Frank Ward, the M.I.A.; Brother James Cunningham, Genealogical; and Sister Winifred Stokes, Primary. Refreshments were served by the Relief Society Sisters.

Saturday, February 22nd, a missionary meeting for missionaries of the Birmingham District was held at the Queen's Hotel.

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## PERSONALS

### BIRTHS

**DYSON.**—On Sunday, February 1st, 1947, the infant daughter of Brother and Sister George Arthur Dyson of the Lowestoft Branch was blessed by her grandfather, William Henry Daniels, and given the name of Carol Ann Dyson.

### MARRIAGES

**OSBORN-THOMPSON.**—At the St. George Temple, Utah, Sister Gladys M. Osborn, youngest daughter of the late Brother Ernest W. Osborn and of Sister K. M. Osborn of the St. Albans Branch, London District, was married on January 17th, to Elder Horace B. Thompson of St. George, who served in this country in the American Air Force. A reception was held in the South Ward Chapel at which 400 guests attended. Sister Osborn was secretary to the British Mission Sunday School Board for the past five years.

### DEATHS

**HAWKES.**—The funeral of Alfred James Hawkes, the husband of Sister Maud A. Hawkes of the North London Branch, took place at the Islington

Cemetery, Finchley, on Monday, January 27th. The "Nephite Lamentation" was played as the cortege entered the cemetery chapel, and after prayer a missionary quartette sang "O My Father." The District President, Elder George F. Poole, gave the address, after which the service concluded with prayer. Mission President Selvoy J. Boyer dedicated the grave. Mr. Hawkes, who was not a member of the Church, died January 22nd.

**WHITELOCKE.**—Sister Fanny Whitelocke, a member of the North London Branch, died on January 22nd. Funeral services were held at the chapel at Brentwood Cemetery on January 29th. Brother James R. Cunningham of the London District Presidency gave the address. Elder William Harper Stone-man dedicated the grave.

**BOYD.**—Sister Clara Boyd, wife of Walter S. Boyd, died February 8th, 1947, aged 81 years. The funeral took place at the Handsworth Chapel in Birmingham on February 13th, under the direction of Branch President W. St. John Yates, who gave an address on the resurrection. President Yates also dedicated the grave.

**JOSEPH.**—Elder John Morgan Joseph passed away on January 14th, 1947, at the age of 63 years. He had recently undergone a period of illness following a serious kidney operation. He had served as Handsworth Branch President for fifteen years. He leaves a widow, four sons and a daughter.

**BAILEY.**—The death of Brother Frank M. Bailey, aged 49 years, occurred at Sheffield on February 4th, 1947. The funeral service was held in the Sheffield Branch Chapel on February 10th under the direction of Brother Albert E. Maybury. The speaker was President David W. Egbert. As a request from the family, "Oh My Father" was sung by the congregation. Interment was at the Burngreave Cemetery, Sheffield. The grave was dedicated by Elder George P. Marchant.

## EMIGRATIONS

**GARDNER.**—Bidding farewell to her many friends and Church members, Sister Mary Gardner left the shores of England, 15th February, returning to her native Canada. Sister Gardner is a great friend to many Saints and past missionaries to Britain, some of whom found sanctuary in her home. One of these is now President of the European Mission, Alma Sonne, who recounted recently at her farewell party in London, some of the many acts of Sister Gardner when "anti-Mormon" mobs threatened the safety of the Saints and missionaries when he was labouring in Liverpool in 1910-1912.

Sister Gardner joined the Church 22nd February, 1910, and has been active in Relief Society work for over 30 years, having been sustained in every office. Also, she has served on the Genealogical Committee of the Liverpool Branch. After living in Liverpool for 45 years, she moved to London when her two daughters were labouring as missionaries there. "May the Lord bless you, Sister Mary Gardner, as you again live in Zion."

**SANDS.**—The *Millennial Star* extends best wishes to Sister Hazel Sands of the Liverpool District, who has been a most faithful worker in the Church. In a letter addressed to the Saints in the British Mission, Sister Sands says: "It is not possible for me to say 'good-bye' to you personally and to thank you for the kindness extended to me during my missionary work. My Heavenly Father has blessed me abundantly, and one of the finest blessings was my mother, who had guided me in countless ways. As I leave my native land to settle in the 'Land of Zion' my heart re-echoes the prayer to be worthy and endure to the end. I pray that our Heavenly Father will bless you always with His Spirit."

**Longbone.**—Sister Eda V. Longbone left for America February 25th on the "S.S. Washington." Sister Longbone has been a very active member of the Church ever since her conversion. She served a faithful and most efficient mission for two and a half years from 1944 to 1946. During this time she was attached to the Mission Office for all but three months of her mission, when she laboured in the Birmingham District. Sister Longbone is planning to make her home in Salt Lake City, Utah. The *Millennial Star*, in behalf of the British Saints, extend best wishes for a pleasant journey and success in all her undertakings in Zion.

**GENT.**—Sister Grace Gent, daughter of former District President George E. Gent of the Nottingham District, left England on February 15th aboard the "S.S. America" to sail for the United States of America. Sister Gent filled a one-year mission during 1942. She laboured in the Liverpool and Leeds Districts as well as the Mission Office. She has been very active in Church work throughout her life. Sister Gent plans to make her home in the State of Georgia. May God be with her and bless her in all that she undertakes.

and, when pressed for my reasons, would surround my unfounded suspicions with such hints and innuendoes that my companions would become equally suspicious and, in their turn, never entirely trust the unsuspecting victim of that lie.

That this is the true condition among most men I do not doubt. A Church leader one day related a story in my presence in which he said that he had heard a slander about a man. He said that he never saw the man but that he thought about the story and to this day, in spite of the fact that there is no truth in the story, he cannot rid himself of the fear that it might be true, and he cannot feel entirely confident of the victim's integrity.

There are many things which people do that brings sorrow directly to others. Many of these things we call crimes and mete out punishment accordingly. One man burgles a house. He is caught and sent to jail. Another snatches a purse. He is eventually known for what he is—a thief. A third person forges a name on a cheque and is summarily dealt with as a forger. These actions taken against such enemies of society are applauded and upheld by the people.

**But there is usually no punishment, except our scorn, for the person who passes on stories about the integrity of a man. No one has enough money to catch up with and prosecute the slanderer or the liar who bandies his good name about.**

**But there is a just end for such a person. Finally he himself loses one of man's greatest gifts—the ability to trust people.**

Herein lies the complete force of the Gospel of Repentance and of Forgiveness. A man does wrong, he repents and is forgiven, and he starts out with such newness of life that he feels the cleansing fire. Strength comes to resist the bad deed in the future. He knows that if he can succeed, he can meet his fellows on an equal basis, with the happy look in the eye and the firm handshake of the brethren.

Truly John came forth out of the wilderness of Judea preaching the Gospel of Repentance. Girding his camel's hair robe about him and subsisting on locusts and wild honey, he drew the people to him with his eyes, with his voice, and with his heart.

By this doctrine the basic force was loosed which gave—and gives—meaning, force, and life to the second great commandment.

And now again the voice is heard—reaching out of the wilderness. Joseph Smith, another and newer Elias, points to us the way of salvation. But we are warned that John's doctrine is still the way, the path. It is still the Gospel of Repentance, of Forgiveness. It is still the gospel of speaking truth and not lies with the tongue.

**Repentance, forgiveness and honest speech are still the means by which we can cover ourselves with the mantle of charity and brotherly love.**

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## ELECTRICITY CUT—"STAR" LATE

**W**HEN industry was brought to a standstill due to the electricity cut last month, the Ludo Press, printers of the *Millennial Star*, was certainly no exception. However, as soon as the "green light" was given, the presses once again started rolling and, although a few days late, the *Star* has once again made its appearance. We regret the delay, but the circumstances were unavoidable.



is the only one having a valid claim to being the actual church set up by Christ.

There are six headings under which everything pertaining to the New Testament church may be outlined. They are: Name, Authority, Organization, Ordinances, Doctrines, and Gifts. Our investigation consists in ascertaining the nature of these six things in the primitive church, and then determining whether there is any church in the world today which fits into the same identical pattern.

### THE NAME

What is the name of the church organized by Christ in His ministry? The New Testament contains no categorical statement as to the precise name of the Church, but it does set forth some information which can only be understood by concluding that the name of the church is some combination of the names of Christ Himself. For instance, He Himself calls it "my church," and Paul speaks of "the church of God," and the "church of the Firstborn," all of which indicates that the church should be called in the name of Christ.

This conclusion is bolstered by the fact that the ancient saints did all things in the name of Christ, took upon themselves His name in the waters of baptism, and taught that "there is none other name under heaven" by which men may be saved.

### AUTHORITY

What authority did the ministers in the primitive church have? They were ordained to the priesthood, and taught that all preachers of righteousness must be "called of God, as was Aaron." All were "ordained" and some were given "the keys of the kingdom" that they might bind and seal on earth and in heaven, and what is vitally important, their priesthood consisted of two orders, the Levitical

or Aaronic and the Melchizedek. Priesthood is the authority of God delegated to man on the earth.

Unless a man actually has this delegation of authority, how can he expect his acts to be binding on earth and in heaven?

### ORGANIZATION

In the primitive church is found a very definite organization. Among others, the following positions are listed: apostles, prophets, teachers, elders, deacons and seventies. Functions of each of these may be gleaned from the sacred record.

That the group of twelve apostles was to continue as the cornerstone of the church organization is evident from the fact that the vacancy caused by the suicide of Judas was filled with the selection of Matthias, and the subsequent naming of such men as Paul and Barnabas to the apostleship.

In fact it is bluntly stated that these officers and also the others were designed to remain in the church until the kingdoms of this world become the kingdoms of our God and of His Christ.

Paul explained this by saying that Christ "gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

### ORDINANCES

That there were definite ordinances in the church as set up by Christ is a fact not open to dispute. Among these were: a rite of baptism which it is apparent was practiced by immersion in water, an ordinance of laying on of hands for the gift of the Holy Ghost, one of baptism for the dead,

another of anointing the sick with oil in order to raise them from their sick beds, and so on.

Typical of comment about one of several little known New Testament ordinances is this statement of Paul about baptism for the dead: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

## DOCTRINES

The tenets, creeds, and dogmas of all churches purport to find support in the doctrines recorded in the New Testament, and yet these modern concepts make strange reading when compared to the primitive principles. Where do we find a church proclaiming the same plan of salvation that Peter taught, namely that of exercising faith in Christ, repenting of one's sins, being baptized for their remission, receiving the gift of the Holy Ghost by the laying on of hands, and then continuing to live in righteousness?

—Where do we find churches teaching the doctrine of salvation for the dead as did Peter of old in explaining that Christ, between His crucifixion and resurrection, went and preached the gospel to the spirits of those men who lived in the days of Noah?

—Where do we find a people who have a hope in a future and literal gathering of Israel such as the ancient disciples had when they asked, at the time of the ascension, "Lord, wilt thou at this time restore again the kingdom of Israel?"

—Where are those who believe that heaven is composed of three kingdoms, the glory of which Paul likened unto that of the sun, the moon, and the stars?

—Where is there a belief in a personal God in whose image man is created, of a belief in a pre-existent life in which all men were literally

the spirit children of our Father in Heaven, and so on?

## GIFTS

Gifts of the spirit, such as revelation, visions, healings, prophecy, tongues, and all the rest were enjoyed by the ancient saints. Indeed Christ announced it as an unalterable law that "these signs shall follow them that believe." Unless the signs are found, impartial investigators would be justified in rejecting the claim of any group that its members are actually believers in the pure principles of truth which go to make up that Christianity given by the Master nearly 2,000 years ago. Unless the signs do in fact follow, how can any church today claim to have within its bounds all of the same truth found in the primitive church?

## WHAT OF MODERN CHURCHES ?

All present day churches claim to have embraced some of the fragments of truth held by the ancient saints. But most of the doctrines of the scriptures find no place in the creeds of the sects. As inspired men predicted "they have transgressed the laws, changed the ordinances, broken the everlasting covenant."

But by the mercy and revelations of God in our day the one true church has been restored to earth, and is known as The Church of Jesus Christ of Latter-day Saints. Only in it may be found the same organization, the identical ordinances, the fulness of the doctrines, all of the gifts, and all of the authority of the church of Peter's day. Hence, if any man desires the same peace and joy in this life, and the same eternal reward which was the lot of the saints of old, he must come unto this church which actually has "the power of God unto salvation."

They crossed the great Mississippi River by ferry and continued on to the banks of Sugar Creek. Here, the snow was cleared and a temporary camp was set up. On February 15th, 1846, Brigham Young and Members of the Twelve and their families also withdrew from Nauvoo and made their way to Sugar Creek. For many days thereafter, one could see an almost endless stream of covered wagons and hand-carts enroute across the Mississippi River. By the end of April the great majority of the Saints had abandoned their beloved city. Still this did not stop the persecutions of the mob. The remaining Saints in Nauvoo were constantly subjected to cowardly attacks.

In one instant, as reported by an Army Major stationed near Nauvoo, a member of the Church, nearly sixty years of age, was carried from his home, stripped of all his clothing, and inflicted so many whip lashes that his back was nearly cut to pieces. The only excuse the mob had to offer was the fact that the man was a Mormon.

Tension increased. Finally, an incident was created whereby the Mormons in Nauvoo were accused of rebelling against the law. This was all the mob needed. They banded together for the express purpose of destroying the city and its remaining inhabitants. A Captain Singleton was put in charge of the mob forces. The Saints once again appealed to the governor for military assistance. Their request was granted—eleven soldiers to face the hundreds of mobsters. The Saints made offers to the mob, but each one was rejected. Finally, Captain Singleton, along with other mob leaders, resigned, saying that the Mormons had done all that could possibly be required of them.

Thomas S. Brockman, a preacher of the Campbellites, was the next leader of the mob. His demands were unreasonable in every respect. The Saints were fully determined that they would not allow Brockman's mobs

to enter the city without doing all in their power to prevent them. They quickly fortified the end of Mulholland Street, which faced the camp of the mob. Five cannons were constructed from old steam-boat shafts. So, when the firing commenced, the Saints were able to return fire. For three days there was light cannon fire from each side without any serious damage inflicted. On the fourth day, the mob attacked in a solid column in an attempt to reach Mulholland Street, the main entrance to Nauvoo from the east. The defenders were as eagerly determined as the attackers, resulting in a sharp, bitter conflict.

The mob was successful in penetrating the defences at the end of Mulholland Street. Then the Saints, led by the intrepid William Anderson, and his fifteen-year-old son, counter-attacked. The incessant rapid fire of the Saints forced the mobsters to retreat. They retired back to their camp for the evening. They brought their dead and wounded with them. The actual number of attackers killed and wounded has never been fully ascertained. Casualties for the Saints were three dead (including William Anderson and his son) and several wounded. Fighting continued for three more days, and the mob was repulsed four times. Finally, in order to stop further bloodshed, negotiations were resumed and the Saints agreed to evacuate immediately. Many of the Saints fled Nauvoo before its occupation; many perished from exposure; others would have surely starved from hunger had it not been for flocks of quail along the river banks that were so tame that they could be caught with little effort. Brockman and his mobsters entered the city and violated nearly every stipulation of the treaty.

Nauvoo declined rapidly after the Saints had completed their evacuation. Most of their homes were occupied in a very short time, but the city did not prosper at all under its new



masters. To remove any possibility of the Saints returning, an incendiary, later discovered to be a man by the name of Joseph Agnew, on the 10th of November, 1848, set fire to the Temple. The tower of the Temple was completely destroyed and the walls were so weakened that the north wall collapsed when struck by a tornado in 1850. Later, the walls were torn down and the stone hauled away. The foundation of the Temple was cleared up and the excavation for the basement was filled in. New buildings were then erected over the Temple-site.

Such was the fate of Nauvoo—once thrice the size of Chicago of that day. It was a city built by a courageous, industrious, God-fearing people—the Latter-day Saints of a century ago. The loss of “The City Beautiful” was bitter medicine for the Saints to swallow, but still that did not stop them from worshipping their God or cause them to forsake the Gospel of Jesus Christ. With their eyes to the west and their trust placed in God, they proceeded onward, ready and determined to face whatever lay before them.



## ANNOUNCING

### CENTENNIAL

## POEM AND STORY CONTEST

**A**LL readers of this publication are invited to participate in the **Millennial Star's** Centennial short story and poem contest. A copy of “To Whom It May Concern,” by the late Marvin O. Ashton, completed shortly before his death, will be awarded to the person submitting the best short story and to the person submitting the best poem. These, along with the runner-ups, will appear in the July Centennial issue of the **Millennial Star**.

Inasmuch as this is the Pioneer Centennial year, the themes of the story and poem must be based on the Pioneers. The short story must not exceed 3,000 words. Poems can be of any length. All stories and poems will become the property of the **Millennial Star** and may be printed at the discretion of the editors. Judges for the contest are President and Sister Alma Sonne of the European Mission.

Names of entrants should appear on a separate paper rather than on the same paper as the story or poem. All entries should be mailed to “Contest Editor, **Millennial Star**, 149 Nightingale Lane, Balham, London, S.W.12,” and must be postmarked on or before May 31st, 1947. Spelling and punctuation will not be considered in determining the winners.

So, get out your pencils and papers today and start to work. Best of luck to all of you.

copy. This fee is refunded in those cases where the index reference does NOT AGREE with the entry desired.

**COMMON SURNAMES** may cause difficulties. In a search for a birth or death of JONES, SMITH, HILL, or other common names, it is possible to find as many as 40 likely references to one name, such as JOHN JONES or WILLIAM SMITH. It may be impossible to decide from the index reference which is the one desired. If the many references are confined to the SAME QUARTER and same REGISTRATION DISTRICT, then all references will be checked by the officials without any extra fee. But if the likely references are in different districts, then an additional fee of SIX-PENCE per reference is payable.

**SURNAME SPELLING ALTERNATIVES** may cause trouble. The indexes are strictly ALPHABETICAL, and so a careful check is first made for the usual spelling, e.g., HUMPHRIES. If the desired reference is not found, it is then necessary to try alternatives, e.g., HUMPHREYS, HUMPHREES, HUMFRIES, etc. A family living in SOMERSETSHIRE is variously recorded under GIBB, GEEB, GEEP, GEBE, GABE. This variety of spelling is due to the broad SOMERSET DIALECT. Some surnames alter thus: ARROWSMITH to HARROWSMITH; HITCHEN to ITCHEN; MELLING TO MILLING and to MELDING; GARDNER to GARDENER; and SMITH to PSMITH. There is hardly a surname which has no alternative spelling.

**DATAL APPROXIMATIONS** make searching long and difficult, and, consequently, more expensive. **OTHER DIFFICULTIES** are: The indexes of deaths between 1837 and 1865 DO NOT SHOW AGE AT DEATH, and the references are to persons of varied ages.

So, in searching for an adult of **middle age**, a reference chosen may turn out to be an **INFANT** or a very **AGED** person.

The death indexes do NOT show whether a person is married or single. Supposing that one was searching for a **widow**, the index reference chosen may refer to a **spinster** or a **married woman**. No indication of occupation is given, so supposing that one was searching for a **coal merchant**, the reference chosen may refer to a **lapidary**.

The vastness of the records of SOMERSET HOUSE make it impossible to list all the peculiarities, but experience of the work involved plus much careful thought soon bring understanding to the acute mind.

## II.—THE INDIRECT METHOD

Application may be made by letter to SOMERSET HOUSE for a particular entry of birth, death or marriage. Full details of the event must be given so that the officials may determine a correct entry. The charge is 2s. 6d. for every five years searched in the records, plus 2s. 7d. fee for every certified copy.

## III.—THE LOCAL METHOD

If the PLACE of birth, marriage or death is known, application (either personally or by letter) may be made at the LOCAL REGISTER OFFICE, where the charges as at Somerset House are enforced. For persons living in the same neighbourhood as their ancestors, the local method is particularly valuable, and may be in some cases cheaper. This is especially so when the surname is a common one or has a variety of spelling. It must be remembered that the local register office covers only that part of the county within the boundaries of the particular registration sub-district.





# Books which have influenced me

By ROBERT K. BERNSTON

**THE TEN COMMANDMENTS — — — — — RIGGS**

Timberline Riggs, of increasing literary prominence, has treated accurately and interestingly a list of religious and moral topics in his current book. The straightforward manner and the easy reading style make this pocket-size edition within the grasp of child and adult alike. A lasting gift, ever-ready to inspire and cheer is this inexpensive but invaluable book.

Price 5/4

**BEN, THE WAGON BOY — — — — — DRIGGS**

In fulfilment of the need for a living story of Pioneer folk, written directly for young people, comes this true account by Howard R. Driggs. Under the pen of such a competent writer, the hardships, the laughs and the tears of these enduring folk come to life in a most vivid manner.

Price 7/9

**GOSPEL STANDARDS — — — — — GRANT**

To those of us who were unable to know and love President Grant personally, this compilation of some of his remarks and discourses enables us to better appreciate both the wit and the wisdom of a past leader. Those who knew of his nobility will thrill again as they relive the moments once past but now theirs again through the efforts of Dr. G. Homer Durham, the compiler.

**THE RESTORATION OF ALL THING — — — — — SMITH**

Originally used as script for a series of radio addresses, this scholarly discourse of some of the doctrinal questions of the day is now available in bound form. The ability of Joseph Fielding Smith as one of the foremost expounders of the faith continues steadfast with the further corroboration of this text.

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